WESTERN RECORDER.

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REVIEW.

"QUESTIONS ON THE HISTORICAL PARTS OF THE NEW TESTAMENT: *Designed for Sabbath Schools. By Truman Parmele, Superintendent of the Utica Union Sabbath School.*"

The little book which has just been issued with the above title, makes its appearance under favourable circumstances: and it is executed in such a manner as to render it worthy of extensive patronage.

Sabbath schools are entirely of modern origin. For a long time, they were much impeded by the scrupulosity of the pious: But those days are past; and the period has at length arrived, when Christians of different denominations are found willing to engage with vigour and unanimity in establishing and extending these invaluable little seminaries; and the latter are at this moment exerting a moral and religious influence which altogether exceeds the limits of calculation.

The numbers of children that grow up in ignorance and vice, are much greater than is generally imagined, especially in our cities and populous villages: and an institution that should have no further object than to furnish these children with the first rudiments of an English education, and prevent them from *perpetual idleness*, would be every way worthy of encouragement and support; but, an institution which effects more than this—which adds religious instruction to the usual school exercises—which furnishes proper employment for those who would otherwise continue to violate the Sabbath—which supplies children with suitable tasks in reading at home, and with motives toward the execution of these tasks—which presents various and powerful arguments towards restraining those who are viciously inclined; and which, by employing the youth as instructers, and the aged and the middle aged as superintendents, guardians and patrons of the good work, exerts a happy influence throughout every portion of community—an institution that undertakes and accomplishes all this, it is certain cannot be too highly prized; and there seems to be little danger that too much labour or expense will ever be bestowed upon it. Any thing, therefore, that comes before the public for the purpose of facilitating the operations of such an institution, is at least worthy of a careful examination—which is much more than can be said of most of the productions of these times of book-making.

The little work before us, is indeed limited in its objects. It aims only to assist teachers in proposing suitable questions, and to help pupils in finding out corresponding answers. Still, it should be remembered, that these, in Sabbath Schools, are objects of primary importance.—The grand difficulty which is always to be encountered in teaching children is, to propose questions that are at the same time sufficiently simple and interesting to enlist their attention; and to draw forth such answers as shall arise from a full comprehension of their nature, and a conviction of their utility: This has been seldom achieved, and its importance, perhaps, has seldom been fully appreciated. Yet why should this be so? Can any thing be more important to children, than the developement of their rational powers, and the drawing forth of their feelings in view of moral and religious truth?

Many systems of questions have been greatly deficient in the point we are now considering. The memory of children has, indeed, been often tasked to the utmost, as well for the purpose of improving it, as of treasuring up materials to be made use of at some future time; while the understanding which alone can give worth to these materials, has been nearly left out of the question. The child, in short, has been treated for the most part, as it would have been, if its understanding had been known to be incapable of improvement. Latterly, however, this system of management is beginning to be abandoned: the approaches towards simplicity of instruction, have been considerable; and a system completely adapted to the capacities of children, it is hoped, may ere long be furnished for the community.

Among these desirable approaches towards simplicity, is to be reckoned, the system of questions before us. The questions commence, not with the doctrinal parts of scripture, as has been too often the case; but with the most interesting and important portions of history, viz: those which immediately relate to the gospel of salvation. There are obvious advantages in this. Doctrines, it is true, are important to be known: and they should be carefully inculcated in their proper place: but facts are, for the most part, the first things to be acquired; and the child, thus early taught to go to the scriptures to *inquire* for facts, will also learn to search for doctrines in a similar manner, instead of looking merely for texts to support the principles previously inculcated by his teacher.

But it is time to speak more definitely of the work: It contains 150 pages, 18mo. The questions relate to the first five books of the New Testament: and occasionally, to additional historical facts, in illustration of the narrative. In the latter case, the answer is usually added in italics. The questions and illustrations that have reference to the first three chapters of Matthew, are numerous, for the special purpose of conveying a more perfect idea of the plan of questioning, than can be gathered from the rest of the volume, which, with much propriety, leaves considerable to be supplied, both by the teacher and the pupil. The following extract, relates to a part of the 3rd Chapter.

"VERSE 1 Who came in those days preaching in the wilderness?
What is a wilderness?
For what purpose did he come?
To prepare the way of the Lord.
What time did he commence his ministry?
About 26 years after the birth of Christ.
2 What was his first exhortation?
What do you suppose the phrase "kingdom of heaven" means?
3 What prophecy was fulfilled by the preaching of John?
4 How was he dressed?
Of what did his food consist?
What are locusts?
They are a most destructive flying insect, nearly two inches in length, and about the thickness of a man's finger; their taste resembles that of fish.
What is wild honey?
That which is made by bees in the forest.
5 Who went out unto him?
6 What was then done?
7 What did he say to the Pharisees and Sadducees, when they came to his baptism?
What is meant by a viper?
Vipers are a kind of serpent, nearly four feet in length, and one inch thick. Their bite is very poisonous.
Who were the Pharisees?
The first principal sect among the Jews.—They believed in the immortality of the soul and the resurrection, and in the future rewards of the righteous, whom they supposed to be only the Jews. They were very strict in external observances, and made great pretensions to piety; yet they possessed much spiritual pride and rejected the Saviour."

The following relates to the 6th chapter of the same Book.

"VERSE 1 Why must we not do alms to be seen of men?
2 How did the hypocrites do their alms?
3 How are we to do our alms?
4 Why are we to do it in this manner?
5 How did the hypocrites love to pray?
6 How are we commanded to pray?
7 How did the heathen pray?
8 What does our Heavenly Father know?
9–13 After what manner are we to pray?
14 What if we forgive men their trespasses?
15 What if we do not forgive men their trespasses?
16 How did the hypocrites fast?
17 How are we commanded to fast?
18 Why are we to fast in this manner?"

The work is not entirely free from minor defects; and there is one, of a more important nature that is quite too prevalent—we allude to the occasional want of simplicity in diction. The book seems to be specially designed for young children: and therefore several of the illustrations, if we mistake not, will first need to be explained by the teachers, before they can throw additional light on the original text. This defect ought certainly to be remedied in the next edition; and we trust that the compiler will not grudge the necessary labour that the task imposes.

While recommending the little book before us, to the patronage of the superintendents and teachers of Sabbath Schools, it may not be amiss to add, that, considerable care is necessary to prevent the *improper use* of it. Like every other thing of the kind, it may be used to some extent as a guide and prompter;—but not by any means to the exclusion of the scholars' or the teachers' invention. The series and the nature of the questions, should often be varied; and the more difficult ones should be passed over, or simpler ones substituted for the use of the youngest pupils.

From the American Tract Magazine

RULES FOR READING THE BIBLE.

1. Begin with humble and devout prayer, that you may obtain divine light to direct your judgment, and divine grace to determine your choice of those excellent things the Bible offers for your consideration, and that you may be enabled to discharge, faithfully, the various duties the law of God requires.

2. In studying the Bible, make use of the writings of the New Testament, as the best comment on the Old: and compare the prophecies of the Old Testament, with the history of the New.

3. Examine what was the faith or belief of the ancient Patriarchs and Prophets concerning Christ; particularly what they believed concerning his divine nature; his becoming man; the end and design of his obedience to the law, and of his bitter sufferings and death upon the cross; of his resurrection from the dead; his ascension into heaven; the preaching of the Gospel throughout the world; and the last judgment. With this view, consider diligently our Lord's discourses or sermons, as recorded by the four Evangelists; the sermons of the Apostles, in the Acts; their epistles, especially that to the Hebrews. Mark the places cited by them out of the Old Testament, as confirming their doctrines; and from the whole, you will, under the teaching of the Holy Spirit, learn how perfectly the faith of the saints of the Old Testament, agreed with the faith of the New Testament.

4. Read the Psalms, the Book of Job, and the prayers of the Patriarchs and Prophets; compare the pious workings of their hearts towards God and heavenly things, with the devout breathings of love towards Christ, which are to be observed in the Apostles and primitive Christians;—observe the sameness of spirit there is in them all, and compare this with the experience of real Christians in these latter days, who have felt the power of the Gospel;—and, from the whole, you will see the reality and uniformity of experimental religion.

5. Endeavour, as much as in you lies, always to read the word of God with a humble, unprejudiced, and unbiassed mind.—DO NOT TEACH YOUR BIBLE, BUT LET YOUR BIBLE TEACH YOU.

The Scripture is the best interpreter of Scripture; and a plain, industrious, simple-hearted Christian may gain a copious stock of sound and useful knowledge, only by comparing one Scripture with another, by the help of a Bible, with good marginal references and a Concordance.

CHARACTER OF A RELIGIOUS TRACT.

The Saviour should be prominently set forth in all our publications: and would that every leaf we print, might be indeed made a leaf from the Tree of Life; in order to this, it must be gathered from "Him who is the *living Vine*." When we are awakened from the intoxication of sin, and feel those wounds which sin and Satan have inflicted; there is but one balm that can afford us a moment's respite, and but one physician who can apply it. It is the balm which our dying Saviour applies from his own wounds.—*American Tract Magazine.*

NEW-JERSEY PINES.

In the southern part of New-Jersey, says the Hampshire Mass. Gazette, there is a level, barren tract of country, about 70 miles long, and 40 miles wide, called the Pines. It produces little else but shrub oaks and yellow pines. A Mr. Talbot, who recently made a tour through that part of the state, found the people in the most degraded and wretched situation. Some families are so poor that they have neither chair nor bed, and some of their cabins are nothing but sticks of wood placed on one end, and leaning against each other at the top. Their ignorance is most deplorable. "Many," says Mr. T., "do not know the name of the town or place in which they live. There are whole neighbourhoods, which have no preaching, no schools, no Sabbaths, no Bibles—many precious immortals who never saw a Bible, nor heard of God or Jesus Christ." Indian-Town, the place where the pious John Brainerd, brother of David, preached to the Indians, is a moral desolation. Most of the Indians have removed, and the whites who have taken their places, appear to know less of religion than the Indians did. The family now residing on the farm on which Brainerd lived, had no Bible. In another place, Mr. T. was called to attend the funeral of a child. It was with great difficulty that he could get the mourners to sit together; and one of the sisters of the deceased, aged 13 years, ran off and hid till the funeral was over. There was no Bible in the house, and Mr. T. sent to two of the neighbours, but could not get one. It is astonishing that so much ignorance and wretchedness should exist in a state abounding in men of talents and piety, in sight of a Theological Seminary containing more than 100 students, and very near the enlightened city of Philadelphia.

From the Christian Herald.

RULES FOR A YOUNG FEMALE.

1st. Cultivate religion in your heart, by prayer, reading the scriptures, seeking the society of the pious, and by a regular attendance on the public worship and ordinances of the church of God. Beware of an intimacy with (more especially I beg you never consider as a friend) any one who treats our holy religion with ridicule or levity. A continued acquaintance even, with such, is justly deemed disgraceful to a female.

2d. Never forget that golden precept, "Do unto others as you would that others should do unto you." You will at once perceive that under this head are to be classed, the forbearance of criticism on mistakes in speaking, singularity of dress, appearance, &c. Before you venture any remark on others, always take time to reflect how you would like the same remark to be made upon yourself.

3d. When you conscientiously speak well of a person, take pleasure in doing it; but touch gently their foibles, or rather endeavour to forget that they have any.

4th. Do not make your own inclinations the only rule of your conduct. Endeavour to conform to, and consult, as far as you can, the wishes of those you believe to be your friends; especially if neither your conscience nor judgment oppose them. Obstinacy is always hateful, but particularly so in a young person.

5th. Never speak while under the influence of passion, for then you will talk nonsense, or otherwise have reason to regret what you have said.

6th. Never be angry with those who advise you contrary to your inclinations, or who tell you of your faults. Be grateful to them; they will often prove your best friends.

7th. Never mention, as a reflection upon others, unpleasant circumstances that may have occurred in their family. 'Tis mean, 'tis pitiful.

8th. Whatever request you may think proper to refuse, let it always be done with gentleness, and a due regard to the feelings of those who make it.

9th. Cultivate a cheerful and contented disposition. When you feel unhappy, compare your situation with those around you who do not enjoy equal comforts. You will, by this means, learn how to be grateful.

10th. Proper attention to dress, ought not to be omitted; but avoid talking or thinking too much upon that subject. Remember it is the appendage of sin.

11th. Remember that the object of speech is to communicate ideas intelligibly; therefore, before you begin to speak, be certain you have some idea to convey; and, take care that by a too rapid pronunciation it be not rendered unintelligible. Never begin the relation of any circumstance unless you can finish it, as the contrary must denote want of reflection or of intellect.

12th. Never be the first to laugh at what yourself have said, lest it should happen that you laugh alone.

13th. Avoid contradiction; it is the bane of friendly intercourse: Deliver your opinions freely, together with the reasons by which they are supported. If these fail to convince, let the subject on your part be dismissed.

14th. Never treat your seniors with the familiarity used toward those who are equal to you in age; although they may permit it, they cannot but think that you are intruding.

15th. Never impart to any one what has confidently been committed to your charge; it is like disposing of another person's property.

16th. Let your demeanour toward servants be generally kind: but equally avoid familiarity or arrogance.

17th.
Nightly forbear to close thine eyes to rest,
'Till thou hast questioned well thy conscious breast,
What sacred duty thou hast left undone,
What act committed that thou ought to shun?
And as fair Truth or Error marks the deed,
Let sweet applause or sharp reproach succeed.
So shall thy steps, while this great rule is thine,
Undevious tread in Virtue's paths divine.

DEATH OF THE CHRISTIAN.

The following sketch of the last moments of one whose life had been eminently distinguished for piety, is extracted from an obituary notice contained in a late number of the Northampton Oracle.

"For a few days before her decease, she was much affected, in thinking of the value of the souls of perishing sinners, and entreated them to seek an interest in Christ, telling them what support religion afforded her, on a dying bed. A friend, one day coming to see her, while they were viewing her swollen feet, she remarked, "This looks like death;" and expressed much satisfaction, at the symptoms of her dissolution. She said that dying, was going home; and that she expected to sit down in the kingdom of God, with Abraham, Isaac and Jacob, and many of her dear friends, with whom she had gone to the house of God in company, and had often taken sweet counsel.

The day preceding that on which she died, she was able to converse to the astonishment of those who visited her. She expressed great love to such as she thought to be Christians; telling them, that if she had no hope, she should be ready to call on the mountains and rocks to fall on her; but that now, she could cheerfully shake hands with death. There was, on her countenance an expression of the heavenly state of her mind, which cannot soon be forgotten. In her great distress, she often desired her friends to sing, and joined with them in that delightful employment. At times, she was afraid her patience would fail, having "a desire to depart, and be with Christ;" but, she would say, under her pain, 'God is good, God is just.' Her confidence in the Redeemer, was firm, and unshaken to the last."

How great is the contrast presented by the death of the sinner, whose eyes are just opening to the endless horrors that await him? But mark the perfect man:—the end of that man is peace.

From the London Evangelical Magazine.

SERPENT WORSHIP.

The most extraordinary species of idolatry in the heathen world, seems to have been the worship of serpents. That the agent which

"Brought death into the world, and all our woes,"

should have been therefore idolized, is the most striking instance of human infatuation I am acquainted with: yet Mr. Bryant, and other learned men, assure us this worship was almost universal in the eastern world, particularly in Egypt and Babylon.

There was also a set of mongrel Christians, and another of apostate Jews, who assume the name of *Ophites*, from Ophis, a serpent, to which they paid especial reverence. But the worship of the serpent seems to have been carried to the utmost height of criminality in South America, and the monuments of it are now to be seen in the exhibition of *Ancient Mexico*, at the Egyptian Hall, Piccadilly. Among the objects most prominent, is a collossal image of a serpent, or rather an enormous dragon, with a human head in his mouth, in the act of gorging it, with a body in folds, sixty feet long, and eight in circumference. There is also a small serpent, probably one of the *Penates*, or household gods, which were copies from the collossal idol, upon a small scale.

But the most horrid object of all, is the great image of the goddess of war, which stands twelve feet high, and is sculptured out of a solid rock of grey basalt, and its body composed partly of the human form, and partly of the tyger, and of rattle-snakes, with a sort of necklace, composed of human heads, hearts and skulls. Before this statue is placed the great sacrificial stone, on the upper part of which, where the bleeding sacrifice was laid, is a groove to receive the blood of the miserable captive sacrificed, whose heart, while yet living, was torn out, and presented reeking to the idol, and then (mixed with copal) slowly consumed before it; and the body given to the captors, to be devoured by them. Above 30,000 human beings are said to have suffered in this manner at the consecration of the last emperor.

I cannot conclude these very brief remarks, without noticing the retributive justice of divine providence. When we read of the cutting off the thumbs and great toes of Adonibezek by Israel, [Judges i. 5.] we begin to pity the unfortunate monarch; but when in a following verse, we read that he had so served threescore and ten kings, our pity is changed to awful admiration of the righteous judgment of the Almighty. So in reading the cruelties of the Spaniards to the unhappy Mexicans, our sympathies are naturally excited for the sufferers; but when we find these Mexicans had previously been in the habit of sacrificing thousands of human beings to their idols, we cannot but confess, "Righteous art thou, O Lord! because thou hast judged thus."

FORGIVENESS.

Those who have been most distinguished for Christian zeal and for fervent and active piety, have always been more or less exposed to the buffetings, the scorn, contempt, and derision of the world; which, however, they have for the most part, returned with patience, meekness and forbearance, exercising a spirit of entire forgiveness, not unmingled with disapprobation. Cotton Mather has been mentioned as an illustrious example of this Christian virtue. So far was he from rendering evil for evil, that when his enemies sent him anonymous and abusive letters, he tied them up in a bundle, on the outside of which he had previously written "*Libels.*"—"*Father forgive them.*"

OLD SELECTIONS.

AWAKENING REFLECTIONS.

THREE things methinks, should at times make the Christian's heart tremble; the brevity of a christian's life; the difficulty of a christian's work; and the eternity of a christian's end. Our life is but a withering flower, a flying cloud, a vanishing shadow, a perishing breath. The night instantly cometh when no man can work. But what work is to be done in this short handbreadth of time? Great enemies are to be conquered; sons of Anak to be killed;—principalities and powers to be subdued;—strong and dear desires to be mortified;—right eyes to be plucked out; righ hands to be cut off; a narrow way and a straight gate to be gone through; in a word, a long race to be run with a short breath; a great way to be gone over with a setting sun. But then, what are we to expect, when this taper is out, this breath is expired? Even as we have sowed, so reap: either to be eternally crowned, or eternally destroyed.—Now, therefore, before the sun be set, or the shadows of the evening be stretched out, *whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*

THE CHRISTIAN'S ALL.

When Bias was put to flight from his native city, he was asked by those that fled with him, with all the goods they could carry, why *he* took nothing with *him*. He answered, *I carry my* ALL *with me.* Thus, though the world impoverish the believer; though it banish him and cast him out of all that he hath, yet he is able to say, I carry all my treasure with me, I have my Redeemer; I live in him; I sit with him, as my representative, in heavenly places; he is in me the hope of glory; I have much in possession, and I have still more in hope;—and *faithful is he who hath promised.*

TEMPTATION.

A castle may be assaulted without being overcome. If the tempter excite an evil motion and we reject it, the sin is not ours, but his: but if we comply with the evil, we surrender ourselves at discretion.

When the tempter is forward to bruise thy heel, it is a sure evidence that he takes thee for one that will tread upon his head.

PRIVILEGES.

We are those that are not only lifted up to heaven, but heaven is let down unto us. Oh how low shall that man lie in hell, that heaven presseth down?

Why should I tire myself in gathering drops of honey from so many dying flowers, when I can satisfy myself with streams of sweetness and consolation in the living Redeemer.

REVIVALS.

REMARKS ON REVIVALS, &c.

(*Concluded from p. 74.*)

The eye of faith is now occupied with things unseen. The eternal realities of the invisible world banish all trifles from the mind. The stately steppings of Jehovah are beheld passing through the midst of the people. By wonderful tokens the operations of his almighty hand are distinguished. These occupy all thoughts, and exercise every faculty. There is no time, nor room, nor feeling for fashion, parade or pleasure. The things of earth shrink into their native insignificance, now they are brought into close comparison with the things of Heaven. Sinners now feel how mean, cheap, and worthless are the pleasures for which they are bartering away immortal glory and blessedness. They exert themselves to escape from the galling bondage of sin, and to become possessed of the glorious liberty of the children of God. Nor is it in vain. That celestial grace which has led them to seek the Lord while the day of salvation remained, reveals to them, "the way, the truth and the life." Jesus appears to relieve the weary and heavy-laden, to set the prisoner free, to bind up the broken hearts, to pour the oil of joy into the wounded spirit. By his almighty power he creates within them new hearts, and fills them with new thoughts, desires, hopes and motives. United to him by a living faith and penetrated with a deep sense of his love, they have peace with God and joy in the Holy Ghost. What rapture now thrills their breast, since they are "redeemed, regenerated and disenthralled," by the Spirit of him who hath loved them and bought them with his blood. To him they devote themselves with all their powers and possessions. They rejoice that they are counted worthy to do or suffer any thing for his name,—to extend the walls of his Zion, or spread his word and praise throughout the earth.

But let the opposers of revivals consider candidly their further cosequences, and they will be constrained to acknowledge not only their reality, but their value and blessedness. Visit those places where the rains of divine grace have abundantly descended, and mark the effects. Behold the profligate reclaimed; the idle and dissipated rendered industrious and steady; the drunkard made sober, and the spendthrift prudent.—See how earnestly the converts engage in every good word and work. Family differences are healed, disputes between friends are settled, contentions and discord cease, and peace, charity, and love, acquire a prevailing influence. Order, sobriety and attention to moral duties are soon the characterestics of the people among whom has been an extensive revival.

Consider, especially the influence of revivals upon our Colleges and Seminaries of learning. Whence have arisen many of those devoted heralds of the Cross, who have forsaken friends and home and country, and taken their lives in their hands to preach the glad tidings of salvation to the poor Hindoo, the benighted Mussulman and the sable children of much injured Africa? Whence came forth Parsons and Andrus, now numbered with the spirits of the just, and multitudes of others whose praise is in all the churches? Nay, whence is derived a large portion of the spiritual teachers of our own land? Turn to the records of our Colleges and it will be seen. It will be discovered that no small portion of the ministers of our Holy Religion owe their introduction to their sacred office to revivals of religion in the institutions where they studied.

Such are some of the happy effects of revivals of religion. And what can objectors show that is absurd in these manifestations of God's power? Is it harder for Jehovah to subdue many rebels and bring them into sujection to the gospel of his Son, than one? Is it a thing impossible with him, with whom is the residue of the Spirit, to produce in the greater part of the congregation the same effects he is often pleased to do upon individuals? God's means of bringing sinners to himself are very various. It is sometimes singly, and almost without awakening the least attention. Again he draws them in crowds, and makes his mercy, grace and power, strikingly manifest. Several instances of remarkable out-pourings of the spirit are related in Scripture, the most extraordinary of which, perhaps, is that which followed Peter's preaching on the day of Pentecost, when three thousand were brought from darkness to light, and from the power of Satan to the knowlege of the living and true God. And this great ingathering to the Redeemer's fold was produced by the copious out-pouring of that same spirit which often gradually and silently leads some wanderer back by a solitary path to the great Shepherd and Bishop of souls — Even on this occasion, it is not improbable that there were instances of self-delusion; there were some who were governed by sympathetic feeling rather than the grace of God, —some who continued not to walk as they had begun. But who would dare gainsay the glrious work itself, though such facts could be proved with the clearest demonstration? Who is prepared, at all hazards, to deny what is genuine because some counterfeit it? Counterfeits, hypocrites, and self-delusions, should increase our caution, our watchfulness, our circumspection; but should not induce us heedlessly and without examination to deny that there is any thing real. Let christians, then, learn to separate the evil from the good, to recognize the hand of the Lord, and distinguish his work from the wretched imitations of men; to acknowledge the real evidence of the Spirit's influences, amid all the deceits which men practice upon themselves or others. Let them in view of the value and blessedness of revivals of religon, continue instant and fervent in prayer, that God would pour out his Spirit upon his Churches. Especially let them supplicate him to look in compassion upon the various portions of his vineyard in our Southern States, and to visit them with the same refreshing dews with which he has been often pleased to bless other parts of our land. Let their most devout entreaties be urged in behalf of Southern Colleges and Seminaries of Learning; that his Spirit may cause to go forth from thence numerous bands of ardent, pious, intelligent and devoted heralds of his cross, to proclaim the glad tidings of great joy, to build up his desolate churches, and to break the bread of life to famishing souls.

From the Columbian Star.

Extract of a letter to a friend in Washington City, dated, LERAY, (*N. Y.*) *August* 16.

DEAR BROTHER,—In the town and vicinity of Leyden, Lewis county, 106 have been added to the church by baptism. Turin shares abundantly in the good work.—The Lord is doing wonders in Lowville and Denmark. There the work is rapidly progressive. The town of Leray, Jefferson county, has shared, and still participates, in the tide of blessing. Several other places begin to excite attention as favoured places, where the Lord is beginning to work.—Not unto us, O Lord, but unto thy name, be the glory. O that men would praise the Lord for his goodness and wonderful works to the children of men."

Yours in the kingdom and patience of our Lord Jesus Christ.

MARTIN E. COOK.

In the late revivals in Middlesex, Queens and Kings co's. Va., Lewis co. N. Y., and the middle section of North Carolina, about 3000 have already been added to the Baptist church.

We have heard of a small number of interesting revivals, some of which are not far distant: but it is yet too early to speak more definitely respecting them.

WESTERN RECORDER.

UTICA, TUESDAY, SEPT'R. 28, 1824.

On our last page to-day, will be found an interesting communication relative to the concerns of the Colonization Soc.; for which we are indebted to Dr. Ayers, the agent of the institution. This gentleman has spent 3 years on the African Coast, as the physician of the colonists, in which capacity he has succeeded in collecting a good deal of valuable information; a part only of which, could be furnished for a single communication. From a free conversation with him, we confess that our own prejudices against the practicability of establishing colonies in Africa at a moderate expense, have been removed: and we trust that the farther communications which he may furnish for the public prints, will have a similar effect on others. But, supposing that this project should fail; and, that missionaries, as has been represented, cannot live in Africa: why then 150,000,000 of immortals must be abandoned to the ravages of slavery and heathenish barbarism, unless indeed, some other method can be contrived for their rescue. Are these immortals any less precious in the eye of Christian benevolence on account of their colour? And do we not owe these millions something as a restitution of wrongs they have so long sustained, in part, through the instrumentality of this nation?

Deaf and Dumb.—Mr Orr, the principal of the New-York Central Asylum for the education of the deaf and dumb, gave a lecture at the court house in this village on Wednesday evening, when a collection was taken up for the benefit of the institution. Two of his young pupils were with him, who served, by their mute language, and by the exhibition of their acquirements at the school, to corroborate the statements and exemplify the principles communicated by the speaker; and the exercises, though too much protracted, were of a very interesting nature.

The speaker, however, (& we would say it for his special benefit, that he may be still more successful in his noble undertaking,) the speaker had one capital fault. He was learned, philosophical, clear, perspicuous & methodical; but, in his zeal to bring the whole subject before us, he undertook quite too much, and embraced by far, too many particulars for a single lecture.

Still we wish well to Mr. Orr and his undertaking: and we hope that his labours will prove abundantly successful. There is a considerable deficiency in the funds of the Asylum, and these *must be procured.* The Trustees have lately issued a circular setting forth the character, the advantages and the claims of the institution, the merits of which we trust will be fully appreciated. If there is any class of beings on earth to be commisserated, it is that class whose physical deficiences deprive them of the advantages of oral communication with the rest of their race; and compel them, when left to themselves, to live and die in hopeless ignorance.

Onondaga Presbytery.—This body have just issued a circular, setting forth, among other things, the deplorable evils which arise from the extensive profanation of the Sabbath within their bounds. The fourth commandment was engraved on the same tables of stone with the other nine—it was uttered with the same voice from heaven, and is still equally binding on our observance, notwithstanding its removal to a different day in the week. The circular complains that many *professors* are deeply guilty, and calls upon the elders and brethren immediately to make them the objects of discipline, not excluding those who have embarked in undertakings that merely employ *others* for labourers, while themselves are at rest. The latter class are very particularly noticed. We hope that this example will be followed by other Presbyteries.

Periodical Tracts.—Mr. D. A. Borrenstein, of Princeton, New-Jersey, has just commenced the publication of a series of Religious Tracts, the matter for which, is in part original,—partly to be made up of communications, and partly of selections from such writers as Baxter, Flavel, Owen, Newton, &c. The numbers are to be issued monthly, each to contain at least 24 pages, amounting every year to a volume of 300 pages. Price to subscribers fifty cents in advance. We have not yet seen a specimen of the work; but the New-York Observer speaks well of it.

A new paper.—Zion's Herald contains the prospectus of a new paper, to be published weekly in Boston, by Moore and Prowse, under the title of MASONIC MINSTREL AND MECHANICS' INTELLIGENCER, and conducted by John R. Cotting, K. R. C. K. T. prelate of the Boston encampment. Terms $2 50 per annum, one half payable on the receipt of the 4th successive number, and the remainder six months afterwards.

The prospectus promises fair for a useful paper, to say nothing of Masonry, which is evidently retrieving its character in the public eye; the Mechanics' department, if well conducted, will be a source of much improvement to a deserving portion of community; and the political department, freed, as it promises to be, from all party bias, will be likely to present at least one source of valuable information.

Communicated for the Western Recorder.

UTICA RELIGIOUS TRACT SOCIETY.

This Society was organized July 28th, 1824. The officers are—

Hon. JONAS PLATT, Esq. *President,*
A. B. JOHNSON, Esq. *Vice President,*
SAMUEL M. BLATCHFORD, *Secretary,*
J. H. RATHBONE, Esq. *Treasurer.*
E. VERNON,
Rev. S. W. BRACE,
G. C. BRONSON, Esq. } *Directors.*
J. W. DOOLITTLE,
A. SEYMOUR,
Rev. S. C. AIKIN,
S. W. BRACE, } *Committee.*
S. M. BLATCHFORD,

The object of this communication is, to apprise the Religious public, in the middle and western parts of our state, of the existence of the above mentioned Society, which is now in successful operation.

Although it has received a liberal patronage from the Citizens of this place, yet in its present infant state, its resources are by no means adequate to the want of Tracts in our *immediate vicinity.* Its munificence must therefore be confined to narrow limits, so far as the *gratuitous* distribution of Tracts is concerned. Such provision has, however, been made, as will enable the Committee to furnish Tracts, much cheaper than they were ever before offered in this part of our country.

The Depository of the Society, is at the store of S. M. Blatchford, (No. 82 Genesee-street,) who will promptly attend to such communications as shall be made by those who wish to purchase. The Tracts will be carefully selected from the Depositories of two of the principal Tract Societies at the East, and furnished to Auxiliary Societies at 25 per cent. and to individual purchasers, at 20 per cent. discount from the original price. Consequently, *One Thousand* pages may be procured by Auxiliaries, for the small sum of 75 cents, and the same quantity by individuals for 80 cents.

The Committee are desirous that efficient measures may be taken to facilitate the distribution of Tracts, in sections of our country where these "silent messengers of salvation" are as yet but little known or their salutary influence felt. They would, therefore, respectfully invite the aid of Clergymen and other individuals friendly to the cause of truth and righteousness, to assist in this work of benevolence.—They would suggest the propriety of taking up quarterly collections in the Churches, for the purchase and gratuitous distribution of Tracts, and the formation of Auxiliary Societies wherever it may be practicable. Those who are waiting and praying "for the consolation of Israel" surely ought not to be backward in a work so simple, so easy, and yet so salutary in its results, as the circulation of Religious Tracts. On the contrary, they will, and they *do*, we trust, feel it to be a privilege to do something for the advancement of that cause for which they pray, and in the blessings of which they hope largely to share. The present is peculiarly an age of *action.* It is an age when much is doing to enlighten the ignorant, reclaim the vicious, and spread the influence of the gospel of Christ throughout the earth. It is a very interesting era of the Church. Various schemes of benevolence have been projected, and are now in successful operation in different parts of the Christian world, to promote the salvation of men and the glory of the Redeemer. Liberal things are devised by liberal souls, and the approbation of Heaven rests upon their efforts. Among the many benevolent institutions that characterize the day in which we live, Tract Societies hold a conspicuous place. The influence they exert upon the moral and religious state of community, is exceedingly great. It will never be fully estimated in time—Eternity only can disclose its magnitude. Many—very many immortal souls, we have reason to believe, will "wash their robes and make them white in the blood of the Lamb," through the instrumentality of these "little harbingers of mercy." Should we rehearse the many interesting facts which have come to our knowledge respecting the utility of Tracts, we should say much to encourage their distribution. Should we proceed further and attempt to collect the many pleasing accounts of their utility which Religious journals have recorded, we should find materials sufficient to fill volumes. In short, "a Tract Society has this great advantage, that it may be commenced by a very few individuals. Its objects are so plain, its operations so easy, and the contributions it requires so humble, that even where only a few will at first combine together, they may effect great and extensive good. While this institution affords scope for the most general activity and union, it does not disdain the benevolent efforts of even a *few* humble, laborious Christians. Nor should it be forgotten, that all classes and *both sexes* may become efficient co-operators in a Tract Society: and those who might be deterred from their age or sex or natural feelings, from personally remonstrating with sinners, or consoling and advising believers, can easily impart the instruction they wish to communicate, without giving offence, through the unobtrusive medium of a Tract."

The Committee think it unnecessary to say more on this subject; and the interest which they feel in it, seemed to forbid that they should say less. They believe that Religious Tract Societies are among *the signs of the times*, which indicate the rising glory of the Church.

For the Western Recorder.

GENEVA, August 18, 1824.

At a meeting of the Missionary Society of Young People in the Western District, holden this day at Geneva, it appearing to the Society, that many of its former branches had become immediately connected with the United Domestic Missionary Society, to which the General Society is also Auxiliary, and as no particular advantage from keeping the two Societies distinct could be pointed out, while some inconveniences were felt, and as both Societies were pursuing the same object in the same manner, it was

Resolved, That the Missionary Society of Young People be dissolved: and that it be earnestly recommended to its branches, to become immediately auxiliary to the United Domestic Missionary Society.

It was also resolved, that the funds of the Society in the hands of the Treasurer, amounting to $356,18, be presented to the United Domestic Missionary Society.

E. SHEPHERD, *Secretary, Pro. Tem.*

Religious Intelligence.

THE AMERICAN BOARD OF COMMISSIONERS.

The American Board of Commissioners for Foreign Missions held their Annual Meeting in the Senate Chamber of the State House in Hartford, on Wednesday the 15th inst. In the evening, Rev. Dr. Austin, of Newport, R. I. preached the annual sermon at Rev. Mr. Hawes' Meeting house, and a collection was taken up for the benefit of the Society. On Thursday evening, after prayer by Rev. Dr. Morse, Jeremiah Evarts, Esq. Corresponding Secretary of the Society, read extracts from the report, the whole of which will soon be published; and addresses were delivered on the occasion, by Rev. Dr. Beecher, of Litchfield, and Rev. Dr. Proudfit, of Salem, N. Y.—*Conn. Mirror.*

From the statement of the Treasurer, it appeared, says the N. Y. Observer, that the expenditures, in the course of the year preceding August 31, 1824, were $54,157 05—and that the receipts during the same period, were $47,483-58:

The following officers of the Board were elected for the ensuing year:—

Rev. Joseph Lyman, D. D. President.
Hon. John Cotton Smith, L. L. D. Vice President.

Prudential Committee.

Hon. William Reid; Rev. Leonard Woods, D. D.; Jeremiah Evarts, Esq.; Hon. Samuel Hubbard, and Rev. Warren Fay.

Rev. Calvin Chapin, D. D. Recording Secretary; Jeremiah Evarts Esq., Corresponding Secretary; Henry Hill, Esq Treasurer; Rufus Anderson, Assistant Secretary; Chester Adams, Auditor.

The next annual meeting is to be holden at Northampton, and Rev. Dr. Bates is appointed to preach the anniversary sermon at this meeting, and Rev. Dr. Griffin, his second.

Caffraria.—A new and important mission has been established here, by Mr. W. Shaw. The station is named Wesley-Ville. It is in the District on the Coast, under the chief Plato.—Prospects are very encouraging. Mr. S. and his companions were received with great respect and affection, expressed, of course, in the manner of a wild, untutored people.—*Z. Her.*

Home Missionary Society, London.—Thirty missionaries are employed by this Society in the most destitute parts of England, and several settled ministers in indigent circumstances, receive aid from its funds. The receipts of the last year, amounted to £6,694. Three thousand children are taught in the village schools, patronised by the Society.—*Ib.*

Jewish Missionaries.—Dr. Edward Dalton, who had been for some years in medical practice in Ireland, has gone out as a lay missionary to the dispersed of Israel. He embarked in June for Malta, on his way to Palestine, accompanied by his wife. Messrs. J. G. G. Wormelskirck and J. C. Reichardt, also have proceeded to Poland.—*Ch. Mirror.*

Sickness and decease of Missionaries.—Mr. Pope at Sierra Leone, and T. C. Deiminger at Malta, have been removed by death. They were from the Church missionary Society of London.—Rev. W. C. Loveless and his wife returned form Madras to England. They have been absent 18 years, in the service of the London Society. Rev. Marmaduke Thompson, of Madras has ill health, and fears he must bid a final adieu to India.—*Ib.*

Reinforcements.—Rev. M. Wilkinson and wife, sent out by the Church Missionary Society, have arrived at Calcutta, and proceeded to Gorracpore. Rev. Messrs. Morton and Christian, the first missionaries sent to India by the Society for propagating the gospel, have arrived and taken charge of the schools of the Christian Knowledge Society in Calcutta. The Wesleyan Society, has sent out Rev. James Hough and wife for Madras. Mr. and Mrs. Whitworth from the same society, destined to Delagoo Bay, S. Africa, have arrived at the cape: also Mr. and Mrs. Young, for another station in the same country. Mr. R. Snowdall has sailed from London to Join Mr. Whitworth.—*Ib.*

OSAGE MISSION.

Extract of a letter from Mr. Samuel Newton, communicated for the Religious Intelligencer.

FORT OSAGE, July 6th, 1824.

"I intreat you not to be made unhappy by the puffings of the newspapers, about Indian wars and Indian murders. It shall be my aim to give you timely notice of all facts relative to the Indians, calculated to interest—but to give information of all rumors on the subject of the Indian hostilities, would be a useless waste of time. As far as we can judge, the Indians were never more inclined to be at peace, not only with white men, but with their neighbours, the Indians. This is emphatically true of the Great Osages. They have taken measures to bring wars to a close, which probably have existed for a century. In part they have been successful. These things augur well for the mission. The dawn of a day of some great change in these Indians, is at hand. May the Lord bless our efforts, and may the Gospel have free course and be glorified.

"Our prospects are that we shall have wheat enough to supply our whole establishment with bread, and corn enough to answer our domestic purposes for the coming year. This you may judge will much relieve me about supplies, and lessen one item of expense materially. The prospect of our Indian school is quite flattering; the present number is twenty-seven. We are about to form a branch establishment on a limited scale."

New Churches in England.—A Bill was introduced into the House of Lords in the month of June, appropriating £500,000 sterling, for the building of new Churches. One provision of this Bill may have a favourable influence on the progress of evangelical principles. The Bill provides that in those cases where a congregation pays two thirds of the expense of erecting a church, they shall have the liberty of choosing their own ministers.—*Rel. Int.*

The late Liverpool papers speak favourably of Bishop Chase of Ohio. His project of a western Theological Seminary has at length become popular in a considerable number of the bishops are engaged in its favour, and a fund of some magnitude is likely to be raised for the object.

FOREIGN MISSIONS.

A letter has lately been received by a clergyman in this vicinity, from one of the Missionaries at Manepy. The following interesting extracts from it, have been communicated to us for insertion.

"*Sept.* 16th.—I have often thought of Br. B.—sometimes talked about him; and with all my slothfulness, think I should have written him had I known where to direct a letter. It should, however, be distinctly kept in view by all our friends, that a missionary, in such a climate as this, with all the cares of a station, where there are buildings, bungalows, schools, and many other things to superintend—with the additional labour of preaching, and of visiting from house to house, and of making himself acquainted with a difficult language, so as to meet any objection and to enforce any truth with readiness and without premeditation, can command but little time for letter writing. It should also be recollected that, letters from christian friends are in some sense, and ought to be in a very *important* sense considered as *free contributions* to the cause of missions; they are as necessary to the missionary for his support, encouragement, and growth in grace, as the pecuniary contributions are to the enlargement and support of the mission; and should be considered more as a *generous gift*, than as a "*quid pro quo*" correspondence. Hence, the obligations of those who live in a christian land, can never be measured by the actual receipts from a missionary. Another most unaccountable expectation is, that whatever a missionary writes must be very new, good, interesting, well written, and on the whole, *encouraging;* while the fact is, that no men have less time than misssionaries—none are obliged to lay upon the altar so large a share of that time, which is commonly devoted to literary and scientific pursuits; and there are none whose thoughts are obliged to flow in such humble and uninterrupted channels. These are plain facts, and should be well understood by all the friends of missionaries and of missions.—There is still another fact which I feel disposed to notice, because it furnishes the missionary with an honourable and substantial excuse for neglecting private correspondence. It is this—All public communications of Missionaries of whatever description, should be considered as private documents to each individual, so far as relates to the punctilios of *exchange*, because they are written *for* all; and as we receive in return *no such* documents, these ought to lay our private correspondents under commanding obligations. Now Br. B., since you have concluded that "it never was your duty to become a missionary," and since you feel obligated to "exert your influence to advance the prosperity of the cause," you can certainly do no less than to correct so far as you may have it in your power, the wrong impressions which are hinted at in the above remarks."

"As it is some months since we forwarded a number of public papers to the Board, which contained most of what I could now write concerning our mission, you will excuse me if I do not dwell upon particulars in all their wide extent. I will mention only a few particulars, and those of a more recent date. Two candidates for our church were proposed at our last meeting—one is a youth by the name of Levi Beebe, who went from this station to the Central school at Batticotta, and who is the only boy that, in the little awakening in our boarding-school almost a year ago, has given decided, permanent and very pleasing evidence of a change of heart. The other, is a heathen man of low cast, in one of the villages of this parish. There is one more in the same village of whom I have some hope, but whom I do not now propose, for want of more evidence and a longer trial. It may not be uninteresting to know that, when a person is proposed for admission to the church, the candidate if a man or boy, must first visit all the missionaries, to give them an opportunity of conversing with him. If then there be no objection, he is proposed. After a few weeks, he is propounded at all our stations on the Sabbath. Two weeks after this, if there be no objections, and if all the native members as well as the missionaries are convinced of the reality of his change of heart, he is examined and admitted. This gives all the members of the church an opportunity to become well acquainted with the candidate, and also an opportunity for all who were opposed, to make objections or to persecute as they please. The admission is seldom sooner than eight months or a year, after the candidate gives evidence of conversion.

"Our church is still *one*, though the branches are in five places, that is, at each station. We have lately proposed to form a central school for girls which we are about to estalish at Oodooville; where, in addition to its being central, there are better accommodations for such an establishment than at most of the other stations. This school is for the better education of the girls already at our several stations; and also, a place which will be the residence of all we shall hereafter be able to collect. In a word, it is just such an establishment for girls as that at the central school, now at Batticotta, and which we hope will grow into a college."

B. SPAULDING.

From the Boston Telegraph.

SANDWICH ISLAND MISSION.—*Monthly Concert.*

A letter from Mr. Bishop, dated Atooi, Jan. 7, 1824, remarks, that never since his arrival, had his hopes been so raised in respect to the mission, as at that time. He had been on the island about eight months, and had begun to preach, though in broken language, to large and interested congregations. Pressing requests were sent by people in different parts of the island, that missionary stations might be established among them. Yet, much as such invitations commended themselves to the feelings of the missionaries, they were compelled to decline a compliance.

A letter from Mr. Bingham, speaks of a little book of hymns, which is preparing in the lan-

guage of the natives, to contain about sixty pages. Twelve pages were already printed, in an edition of 2,000 copies; and the work was progressing as fast as circumstances would permit. The islanders were almost impatient for its publication entire. Of the spelling-book, 2,500 copies had already been distributed, and another edition was required without delay. During the three days previous to the date of the letter, no less than seventy persons had made application for copies, who were generally supplied in the proportion of about three books to five persons. Some of the chiefs and others, begin to understand arithmetic. The effects of missionary efforts on the *morals* of the people, is already strikingly manifest. Various species of immorality have received a decided check.—Messrs. Ellis and Bingham, hoped shortly to commence a translation of the Bible into the language of the islanders.

A letter from Mr. Whitney, dated at Atooi, gives an encouraging view of the mission:—states, that a house of worship has been provided by the chiefs of the island, at their own expense, in which he had preached for the last eight months;—that two flourishing schools are in operation under the care of the mission, containing unitedly 120 scholars;—that orders have been given to the inhabitants of this and the neighbouring island of Oneehow, strictly to observe the Sabbath;—that infanticide is made punishable with death; and that the general prospects of the mission are constantly brightening.

Abstract of Intelligence from the Missionary Herald for September.

(Continued from page 75.)

PALESTINE MISSION.

Mr. Fisk gives in his journal the following account of the Druses.

"They inhabit generally the parts of Lebanon south of Beyrout and Der el Kamer, while the Maronites inhabit the more northern parts, though they have not an exact division of territory, and are often found living together in the same villages. The Bishop, Hannah Maroni, tells me that he has a manuscript which was taken from the Druses in time of civil war, and which contains an account of their religion. It speaks much of Hakem Bamr, he who has appeared in the world six times; viz: in the person of Adam, Pythagoras, Jesus Christ, the Caliph Hakem, and two others. He created the world, and is soon to appear a seventh time, to destroy his enemies, and put the whole world in subjection to the Druses. The Bishop tells me, that images of the calf have been found in their houses. They say, however, that they do not worship them, nor do their books make any mention of this. It remains to be ascertained whether they do actually worship the calf, or whether they have images of it for some other purpose, or whether the whole story is a slander of their enemies. It is said, that they are so far from having the spirit of proselytism, that they will not receive proselytes, and if a foreigner wishes to embrace their religion, they will not admit him. They are allowed, when occasion requires, to feign themselves mussulmans, or Christians, or of any other religion. They are said to be notorious for incest."

Of the *Ansareeah*, Mr. F. gives the following account.

"At first, I found it difficult to make myself understood, when making inquiries about this people, because I called them *Ansari*. Christians are called in Arabic, Nassari, (Nazarenes,) and every body thought I was inquiring about Christians. A Maronite told me, that Ansareeah is a diminutive from Nassari, meaning little Christians, because their religion is a corruption of Christianity, and they still have a little of christianity in their religion. They generally inhabit the mountains north of Tripoli, towards Latichea and Antioch. Their religion seems to be a mixture of Mohamedenism, Paganism, and Christianity."

"Accounts are given of the religious worship of this people, which, if true, are quite as indecent as any thing in Hindoo worship. They are represented by their neighbours as a savage race of thieves, robbers, and murderers."

SANDWICH ISLANDS.

The following extracts are taken from the journal of the Missionaries.

"On Monday the 2d June, Krimakoo and the king's mother, granted to the brethren at Lahina, three small pieces of land cultivated with taro, potatoes, bananas, melons &c , and containing nineteen bread fruit trees, from which they may derive no small portion of the fruit and vegetables needed by the family. They proposed also to build, without delay, a thatched dwelling house for each of the two brethren, and a house for public worship.

"It is interesting and worthy of our grateful remembrance, that these overtures were made known to the brethren, at the time when the Christian world were presenting their united supplications before the throne of grace, for the blessing of heaven upon the efforts of missionaries.

"6. Several brethren went to see the land, in the back part of Whiteete, appropriated, some time since, by Krimakoo, to the use of the mission. It contains two or three acres of upland on the side of the hill called *Uala Haa*, [Rolling potato] and an acre and a half of low taro ground in a well watered valley of six hundred acres.

"On one side of this secluded valley, they visited an old *heiaoo*, or place of worship in Tamahamaha's time, consisting now of simply a stone wall, from three to six feet thick, and from six to twelve feet high, enclosing a small area about twenty feet square. They walked over these deserted, grass grown ruins, where the polluted heathen have offered sacrifice to devils, not without the reflection, that the children of those, who in their delusion and darkness had erected these taboo walls, will yet be illuminated by the purifying light of salvation."

"*July* 10. Several brethren visited the *Pare*, the pass between this and Koolou, [Kalow.]—Passed a distillery where the natives make considerable quantities of an intoxicating liquor from an exceeding saccharine root, which is baked, pounded, fermented and distilled, as a substitute for rum. Both men and women are engaged in this work. Saw also women making mats and tapa.

"The stone gods, that usually lay on either side of the path near the precipice, where the passing natives continue to present some trifling offering of a twig, a leaf, or spire of grass, had been lately borne away by Stephen Popohe, in his pious indignation against such an insult to the God of Christians. He is very bold in reproving sin; and unaffectedly conscientious and scrupulous in his attempts at reformation.

"The walk was interesting, particularly to the brethren who had not before enjoyed it. All were gratified with the novel and striking scenery presented at the *Pare*, where, after walking a considerable distance in a covered path, the valley of Kooloo, and the ocean beyond, burst at once upon the vision of the traveller, who finds himself unexpectedly on the brink of a precipice 1000 feet above the level of the sea; and views, with sublime emotions, the stupendous heights on the right and left, towering 4000 feet, as it is supposed, above his head; and the wide rolling ocean on the north and south, rising majestically to meet the distant horizon. As the passing natives wind their way down the crags of this precipice, their diminishing forms almost disappear as they reach the plain below, like the tropical bird that hangs balanced in careless ease half way to the lofty summit on the left, which rises almost perpendicular from the plain."

"*August* 10. The native service both in the morning and afternoon, was conducted principally by Auna, the Tahitan assistant of Mr. Ellis, and was listened to with satisfaction by a pretty full and attentive congregation.

"The piety, fidelity, intelligence, dignity, sobriety, activity and constancy of this converted heathen of the South-Sea Isles, may well encourage the prayers, thanksgivings and exertions of the friends of missions. How many such will at last bless their Christian benefactors, when their once untutored voices shall, after speaking the praises of God on earth, be tuned to the anthems of heaven.

"This evening we had an affecting interview with the father, the step-mother, the uncle, and the sister of John Paru, a native youth now in America. They were much affected to hear he was alive, and to hear any of us who had seen him, speak of their distant son and relative."

CHOCTAW MISSION.

Under this head, the Herald gives a short notice of several scholars, who are supported by particular individuals in this country, and adds the following general statement by Mr. Hosper, teacher of the school.

"*July* 1, 1824.—Many of the scholars have taken a very lively interest in their studies, during the present term, and have made very gratifying proficiency."

The following relates to Indian names, &c.

"A great majority of Choctaw names, so far as we have been able to judge, says the Editor, have some reference to the act of *killing*. All these have their termination in *tub bee*, *nub bee*, *ub bee*, *hub-bee*, or *chub-bee*. The primary reference, was doubtless to killing men in war, the secondary to killing animals in the chase. Distinction in either of these ways is an object of great ambition with almost all savages; especially is distinction for killing men the highest glory. The time is drawing to a close, however, in which this distinction can be gained by the American Indians. The power of the whites is so predominant, that Indian wars will not be permitted, in any part of our continent, many years longer. It has long been the boast of the Choctaws, that they have not shed the blood of white men.

"As to complexion, the same diversity is apparent among Indians as among ourselves.—Some of the full Indians are so light, that, if protected from the weather as much as the people of our own country, they would not differ many shades from a dark Englishman."

BUENOS AYRES.

"From letters dated at the close of May, and received by the Corresponding Secretary, it appears that the exertions of Messrs. Brigham and Parvin, are still attended with very encouraging success.

"In the month of February, Mr. Parvin issued proposals for opening an Academy with recommendations from Mr. Rodney, our Minister to the government of the country, and two other highly respectable gentlemen. In the course of two months, the school increased to about 20 scholars, chiefly natives of the city, and sons of influential men. The principal object of attention in the Academy, during that time, was the English language, which, from the great influx of English people and English books, is rapidly increasing in importance to the Buenos Ayreans. The English New Testament was one of the class-books. The avails of this institution are considered as more than equivalent to Mr. Parvin's support.

A Sabbath School for Protestant children, has also been established, in which there were about twenty scholars, who appeared to take much interest in the exercises, and made very commendable progress in the acquisition of religious knowledge. Some of their friends often attended to animate them, and at the close of each month, rewards were bestowed, consisting of tracts, sermons, and copies of this work.

WEST INDIA MISSION.

At a late anniversary meeting of the Wesleyan Missionary Society, held in London, Joseph Butterworth, Esq., Member of Parliament, made the following remarks respecting West India Missions.—*New-York Observer.*

As considerable anxiety has prevailed relative to the West India Missions, I shall be excused for saying a few words respecting them. I have great pleasure in observing that the general state of the mission cause in the West Indies, was never more prosperous than at the present time—that it never received sanction from so many planters—and that it never derived so much help from the public, whether connected or unconnected with the West Indies. Indeed, so truly sensible are many proprietors of the singleness of heart, and the honest sincerity of purpose, by which we are actuated, in sending forth men to preach the Gospel of Christ to their benighted slaves, that they have come forward to assist in the undertaking. I have, this morning, received a letter from a West-India proprietor, inclosing a donation of £50; which, the writer said, was in consideration of the extensive benefit which he had received from the labours of the Society, by their having taught the slaves on his estates the Christian religion. I think it proper to state, that, so far as relates to his Majesty's government at home, every protection may be expected.

The meeting are aware, that, without any sort of provocation, the Mission chapel and dwelling-house at Barbadoes have been destroyed; and that the missionary, a most excellent man, has been obliged to flee from that island: but he has been received with affection in a neighbouring colony, the island of St. Vincent; and we have the best answer to all that has been said against him, in what has been lately done there—a sum of upwards of £600 currency having been recently subscribed by the principal genlemen of that island toward the erection of a Wesleyan chapel. This is the best answer that could be given to the accusations brought against the Missions in Barbadoes.—No other colony has followed their example;—and we ought carefully to distinguish between the outrageous colonists of that island, and the conduct of other West-India islands.

With regard to the unhappy affair at Demerara, our Society has there suffered considerably, in the slaves being restrained from attending public worship during the existence of martial law: but as the Wesleyan Society were not the immediate and chief sufferers, probably I ought not to enter particularly into that affair. Common justice, however, requires me to say thus much; that, greatly as I lament the improper conduct of some slaves, who, instead of waiting for the improvement of their condition, contemplated by his Majesty's government at home, took the law into their own hands—since Christianity ever taught subordination, and discountenanced violence; yet this never could justify the conduct of the local government of Demerara towards the late Mr. Smith. I have read the trial with deep attention; and do not hesitate to declare my own opinion, and that of several legal friends, altogether unconnected with any Missionary Society, that a more unjust and illegal proceeding never met with the sanction of any government whatever. It is now generally admitted that Mr. Smith was entirely innocent, with regard to the revolt of the Negroes; and the seizure of his private papers, written for his own use, and with no view of meeting the public eye, and which, after all, did not criminate him, but showed him to be a pious and respectable character, was a most unjust and unwarrantable proceeding. I mention this, feeling as I do, great respect for the Society with which Mr. Smith was connected: a society which, I am sure, will never encourage revolt, or violence, or disaffection.

SUMMARY.

The two Indian youths that passed through this village a short time since, under the care of Mr. Hudson, have entered the school at Cornwall.

Interesting Donation.—A society of Cherokee females at Creek-path, a few days since, transmitted to the treasurer of the United Foreign Missionary Society in this city, nine dollars and ninety-five cents, in aid of the mission among the Osages. The Cherokee women who made the motion to appropaiate the money in this way, observed to the Society, "The Bible tells us to do good to our enemies, and I believe the Osages are the greatest enemies the Cherokees have."—*New York Observer.*

Washington College, Hartford Conn.—The following gentlemen compose the faculty of this institution.

The Rt. Rev. Thomas C. Brownell, D. D. LL. D. President.

The Rev. George W. Doane, A. M. professor of belles lettres and oratory.

Frederick Hall, A. M. professor of chemistry and mineralogy.

Horatio Hickok, A. M. professor of agriculture and political economy.

George Sumner, M. D. professor of botany.

The Rev. Hector Humphrey, A. M. tutor.

Worthy of Imitation.—The children of Kattskill have contributed $150, to make Gen. La Fayette a director for life of the American Bible Society.

Hayti.—The Methodist Society in this Island continues to suffer from the spirit of persecution; and their house of worship has been demolished.

Two hundred emigrants sailed from Philadelphia for Hayti on the 19th inst.

Education in France.—The peasantry of France are extremely ignorant. Whole villages may be found where no more than three or four persons can read. Even in the immediate vicinity of Paris, there are towns in which not three newspapers are taken, and those not by persons who actually belong to the people. (*N. A. Review.*)

The Rev. Nathan W. Fisk, of Weston, (Mass.) who recently completed his studies at the Andover Theological Institution, has been chosen professor of languages and belles lettre in the Amherst Collegiate Institution, in the place of professor Eastabrooks, who has resigned his office on account of ill health. Thirty students have passed examination for the next freshmen class, and a considerable additional number are expected at the close of the vacation.

BOSTON SCHOOLS.

By a late report concerning the primary schools in Boston, it appears that the whole number of these schools is 47, containing 2,633 scholars. They are all instructed by females and divided into seven districts.

Penobscot Indians.—The Penobscot Gazette mentions, that a school is now in successful operation for the instruction of Indian children, of the Penobscot tribe, at old Town, their principal reservation.

Clergy and Salaries.—It has been decided in the Supreme Court of Connecticut, in the case of Whitney vs. the First eclesiastical Society of Brooklyn, that a religious Society has no power to withdraw its support from a clergyman, settled by mutual consent; and that, if the clergyman does not *refuse* to discharge the duties of his office, no mental or bodily infirmity can deprive him of his stipulated salary. In other words, that when a religious society *called* a minister, his settlement, when no definite time was stipulated, was a settlement for life—and as the connexion was by mutual agreement, so also must its dissoultion depend on the consent of both parties.—*U. S. Gazette.*

The *Hartford Evangelical Tract Society*, has become a *State Branch of the Parent Institution*. This Society was formed in 1816, has a Series of Tracts, consisting of fifty-seven Numbers, and has published since its formation, about 400,000 Tracts.

A Good Law.—By a late law of the Legislature of Ohio, it is made the duty of the master, at the expiration of the term of service of the apprentice, to furnish him (the apprentice) "with a *New Bible*, and at least two suits of common wearing apparel."—*Phil. Gaz.*

DONATIONS

TO THE W. EDUCATION SOCIETY.

Amount of receipts in August, 1824.

Oneida County:—		
Clinton—John Clark, Cash,		$5 00
" Female Cent Society, in the town of Paris, do.		25 07
Whitestown—Mrs. S. Boardman, mdz.		7 00
" Fem. Miss. Soc., cash, 27,39; mdz., 7; which with other articles before received, amount to $50; to constitute their Pastor, Rev. John Frost, a Director for life of the W. E. Society,		50 00
" Ambrose Cone, mdz.		20 00
" Joseph Wheeler, do.		4 00
Utica.—Edward Vernon, do.		20 00
Mt. Vernon—Josiah Patten, do.		20 00
Vernon Centre—Abel Spelman, cash,		5 00
Westmoreland—John F. Brooks, mdz.		2 00
		$142 95

JNO. BRADISH, *Treasurer.*

ORDINATIONS & DEDICATIONS.

At a special meeting of the Association of the Western District of the county of New-Haven, held in the city of New-Haven, August 17th and 18th, Mr. *Benjamin Chase*, received ordination as Evangelist.—At the same session of the Association, Messrs. *Francis H. Chase*, *Swan Lyman Pomeroy*, *Seth Bliss*, *Charles Nichols*, and *Joshua Leavitt*, were examined, and received license to preach the Gospel.—At Chester, Vt. as an Evangelist in the Congregational connexion, Rev. *Uzziah C. Burnap.*—At an ordination held in St. Michael's church, Bristol, R. I. on Sunday the 15th of August, *Henry W. Ducachet*, M. D. of New-York, was admitted to the holy order of Deacon, by the Rt. Rev. bishop Griswold.

On Wednesday, Sept. 3d, the new Meeting-house in Medford, was dedicatd, and Rev. *Aaron Warner* was installed as Pastor of the Second Congregational Church.

On the 1st day of Sept. inst. by the Presbytery of Genesee, at their session in Warsaw, (Genesee co.) Rev. *Abiel Parmele*, was ordained to the work of the Gospel ministry, and installed as Pastor of the Presbyterian Church in that town. Sermon by Rev. Aaron C. Collins of Bloomfield, from JOHN iv. 35.; ordaining prayer by Rev. William Clark of Wolcott; charge to the Pastor, by Rev. Reuben Parmele, of Victor;—and charge to the congregtion, by Rev. S. J. Mills, of Moscow.

On the same day, the Presbyterian church of Warsaw, was dedicated to the worship of God: sermon by Rev. Calvin Cotton of Batavia, from PSALMS, CXXXII. 8.

Literary & Scientific.

History of Hayti.—A history of the Island of St. Domingo, from its first discovery by Columbus to the year 1818, has just issued from the press in N. York, under the superintendence of Mr. Granville, the agent of the Haytien government.

La Fayette's Tour.—No less than four works are already announced,—in Portland, Philadelphia, Washington and Richmond, to contain addresses, incidents, accounts of celebrations, &c. which have resulted from the tour of La Fayette.

A history of all Religions, as divided into *Paganism*, *Mahometanism*, *Judaism*, and *Christianity*, with an account of Literature and Theological Institutions; and Missionary, Bible, Tract and Sunday School Societies, with a general list of religious publications, accompanied with a frontispiece of six heads, has been lately published at Providence. By David Benedict, A.M.

It appears that all who bear the Christian name are represented by the author under fourteen general heads, viz.

1. The Church of Rome.
2. The Greek Church and its branches.
3. The Lutherans, or the Evangelical Lutheran Church.
4. The Church of England and its branches.
5. The Presbyterians of all classes.
6. The Independents.
7. The Moravians, or the Protestant Episcopal Church of the United Brethren.
8. The Congregationalists.
9. The Baptists of various kinds.
10. The Methodists, or Protestant Methodist Episcopal Church.
11. The Quakers, or Friends.
12. The Universalists.
13. The Swedenborgians, or the New Jerusalem Church.
14. The Millennial Church, or the United Society of Believers, commonly called Shakers.

These are again sub-divided into forty or fifty heads, many of which refer to precisely the same kind of Christians, in different countries and conditions.

Dr. Miller has published at Philadelphia, a Discourse on the Utility and Importance of Creeds and Confessions. It was delivered by him as the Introductory Lecture, at the opening of the Summer session of the Theological Seminary at Princeton, on the 2d of July last.

Letters on the Gospels—By Mrs. Hannah Adams. "The design of these letters is, to afford an easy and popular explanation of many passages in the Gospels, without entering into any controverted topics. These explanations have been collected from a variety of authors, treating upon the antiquities and history of the Jews, the manners and customs of the East, the natural history of the Bible, &c."—*Bost. Rec.*

No less than *nine* editions of Dr. Dwight's Theology have been published in Great Britain since 1820.

POLITICAL.

DOMESTIC.

The New-York state Convention, so called, held their session in this village last week.—Considerable debate ensued, and some interest was manifested. Mr. Clinton was nominated for governor, and Mr. Tallmadge for lieutenant governor. We have nothing to do as partizans with the affairs of the convention: whether the nomination was wise or unwise, or whether it will prove for the interests of the parties concerned, or for the weifare of the state, are questions which we shall not attempt to decide.—Much less have we any thing to do, as *politicians*, with circulars or addresses: but the following passage from the address just issued by the convention, may be suffered to speak for itself in the ears of moral and religious men of all parties. It relates to the present lieutenant governor, and to the candidate opposed to Mr. Clinton.

"One of these candidates is habitually intemperate; a scoffer at the Christian religion; and, through his talents and official influence, deplorably successful in contaminating public morals. And is it not more than the *mere misfortune* of the other candidate that he is found in such company?"

General La Fayette.—This distinguished individual, whom Americans delight to honour, continues to receive an undiminished share of attention. Since our last paper was issued, he has visited among other places, Albany and Troy; but he hastened back to New-York, on his way to the South, where he will join the anniversary celebration of one of the principal military achievments of the revolution.

But, while we add our tribute to these national congratulations, let us not forget that there is one dark shade in the picture, nor hesitate to bear our part in testifying against the repeated and open violations of the Sabbath, that have every where marked the General's progress.—Whether he, or the distinguished individuals who receive and escort him: are most to blame, we have yet to learn: but, there is not the least apology for either. All concerned in this transaction are guilty of a direct and flagrant violation of one of the commandments of heaven:—Still if the General *saw in others a sincere regard* for the Sabbath, we cannot for a moment believe that *he would do violence to their feelings.* It may possibly be in the power of the citizens of this village to try an experiment of this nature upon him. He has promised to visit us at some future time, and for the credit of the village, for the sake of virtuous example, and above all for the honour of our holy religion, it is to be hoped that we may persevere in remembering the Sabbath day to keep it holy unto the end of it; even though the General should arrive in the midst of our devotions. This done, we will not be backward in our demonstrations of respect and gratitude to the Nation's Guest. Let him then be received as the companion, friend and co-patriot of our departed Washington.

The papers continue to be filled with anecdotes of La Fayette, but we do not recollect to have noticed any of a more *substantial* nature, than the following, which we copy from the Columbian Star.

"It is said, that on the return of La Fayette from Portsmouth to Boston, he received notice that there was deposited, in one of the banks to his credit, the sum of $20,000. Whether this sum was the donation of one individual, or of more than one, we have not learned."

"*Washington's War-house.*"—The tent of Washington arrived at Baltimore on Saturday last, from Alexandria. It was landed under a salute of thirteen guns, and was escorted to the Exchange by the military.

It is to be made use of at a great fete which is preparing for General La Fayette.

No Slavery in Illinois.—The proposition to call a convention in Illinois, to alter the constitution so as to admit slavery, has been decided in the negative.—*Salem Observer.*

A law against Duelling.—The law of the Territory of Arkansas on the subject of Duelling, is very strong and clear. Killing a man in a duel is declared to be murder in the first degree on the part of the principals and seconds: Subjecting all parties to the punishment of death. The penalty for sending or accepting a challenge is $1,000 and disqualification for holding any office of trust or profit in the territory. —*Western paper.*

FOREIGN.

Colombia.—Late accounts from the Republic of Colombia, represent the present state and the future prospects of that country, in a most favourable point of light. The late wars had, indeed, a desolating effect: but there has this good grown out of them, that the people are now united in the support of civil and religious liberty, on rational and consistent principles. The Roman Catholic is still the prevailing religion: but Protestants have equal advantages with the Catholics, in the concerns of government;—flourishing schools are extensively established—the scriptures in the Spanish language are widely distributing, and the most perfect freedom of inquiry is tolerated and encouraged. This looks well—If the remaining provinces of South America follow this example, they will have little to fear, either from domestic broils or foreign invasions. The soil, the local situation, and the internal resources of Colombia, are also highly spoken of; and it is added, that a project is now before Congress, for uniting the Atlantic with the Pacific Ocean, which it has been ascertained can easily be done in four different places.

The late European papers contain as usual, many conjectures and rumors of rather an unimportant nature. The new French ministry, seem likely to manifest the spirit of their predecessors. The private cabinets both of England and France, are conjectured to be busying themselves on the subject of South America.—England is doubtless watching for a favourable pretext to recognize their independance.

The French are said to be increasing their navy; about which they manifest much ardour and enthusiasm.

A large Ottoman and Egyptian fleet of about 100 vessels, have been fitted out by the Turks, manned in part, by *European Sailors.*

Very little fear, however, is apprehended by the friends of Greece as to the final result of her present struggles. The expiring efforts of Turkish energy may be expected to produce some throes and convulsions; but these in all probably will soon be over.

The king of Naples has recently sent a douceur of $35,000 to the Dey of Algiers.

Commerce of England—According to the reports made to the British Parliament, the number of merchant vessels belonging to that country, is 24,542, amounting to 2,606,760 tons, and employing 165,474 sailors. The military forces in the empire, in time of peace, amount to 320,000 men; the marine counts 400 vessels of war and transports, and 23,000 sailors. The revenue in time of peace is near 90 millions sterling, and the expenses 77 millions. The exports are about 52 millions, and the imports 44 millions.

Paris, June 19.—Moscow is gradually rising from its ruins more regular and more fine; but it has lost its ancient Asiatic physioguomy. It now resembles the other capitals of Europe.—In 1805, it contained more than 1500 gardens, and in 1812, it possessed 9158 houses, of which 2567 were of stone; and 6591 of wood. In 1820, it had 1020 gardens, 8 or 9000 houses, 6 cathedrals, 21 convents, 267 Greek churches, and 7 belonging to other forms of worship. Before the fire, it contained in winter, 312,000 inhabitants, whereas at present it has not more than 200,000.

DIED,

At the house of Elder E. F. Willey, in this village, on Sunday evening the 12th inst., Rev. E. Osgood, aged 47.

In Brooklyn, Ct., Rev. Josiah Whitney, D. D. aged 94 years.

It becomes our painful duty, says the N. Y. Observer, to announce the death of DIVIE BETHUNE, Esq. of this city. He died as he had lived, full of faith and of the Holy Ghost. As he drew near to the eternal world, his hopes became still brighter and more glorious, and his spirit longed to return *home* to God and *see* the brightness of his Father's glory.

NOTICE.

THE Albany Synod will meet at the 1st Presbyterian Church in this village, on the 5th of October next, at 7 o'clock in the evening.

The Presbytery of Oneida are to meet at the same place on the same day, at 2 o'clock P. M.

Utica, Sept. 28, 1824.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.*

Utica, Sept. 28, 1824.

Just received and for sale by Merrell & Hastings at No. 40, Genesee-street, *The Christian Almanack* for 1825.—Also a few copies of the Life of LAFAYETTE.

Utica, Sept. 14th, 1824.

POETRY & MUSIC.

"Kindled only at the skies."

THE REAPER'S SONG.

Ye verdant hills, ye smiling fields,
Thou earth whose breast spontaneous yields
To man a rich supply;
Echo, whose mimic notes prolong
The melting strain, and bear along,
O'er distant glades and caves among,
The mountain shepherd's artless song,
Soft swelling to the sky.—

Attend the reaper's joyful lays,
And bear the tribute of their praise
To nature's bounteous King:
Whose voice loud sounding from the pole,
In thunders oft is heard to roll,
Or murmuring as if it stole
The zephyrs' silken wing.

With bread the heart of man to cheer,
See, bending low the ripening ear
Bows its luxurious head!
In vain, ye swains had been your care,
Had not He caused the blight to spare
The promise of the summer fair,
And bade the sun, the rain, the air,
Their gracious influence shed.

He bade the soft refreshing gale
Blow gently down the teeming vale,
Nor hurt the springing grain;
But when the ear began to rise,
To him we raised our anxious eyes;
And from the cisterns of the skies
He sent, in mercy, rich supplies,
Early and latter rain.

And now His hand hath crowned our toil,
We joy like those who share the spoil,
The harvest home to bear!
With shouts the laughing pastures ring,
With grateful hearts ye reapers sing
The praise of Heaven's Eternal King,
Through whose paternal care ye bring
The produce of the year.

A new, powerful, and fine toned organ, has just been erected in the 1st Presbyterian church in this village, by Mr. Hall, of New-York, after a pattern similar to that of the organ in the Old Church at Hartford, Connecticut. A good player is provided: and it now rests wholly with the vocal talent within the limits of the church and congregation to determine whether the instrument shall prove useful or detrimental to the worship of the sanctuary. In a great majority of instances in this country, the organ has been deplorably abused. The only way that it ever ought to be used in church music is, as an *accompanying accessory:* applying its various powers in strict conformity with the expression of the vocal performances. The symphonies should be very short, the interludes still shorter; and every thing relating to the execution should be distinguished for energy, expressiveness, and chaste simplicity.

A late number of the Boston Recorder, contains a well written article on the merits of the *Handel and Haydn Society Collection of Church Music.* The writer of the article seems, however, to overrate the originality of the work.—The *Musica Sacra* had undergone several editions in a similar style of arrangement, previous to the first appearance of H. & H. S. Collection.

A writer in the last Family Visiter, who seems to possess some knowledge of the history of music, and who appears to have been influenced by the best of motives, has unluckily issued his phillippic against the whole subject of harmony; and this, chiefly because he imagines it to have been the means of diminishing the moral utility of music by diverting the art from its original purpose, and misapplying it to purposes of amusement and sensual gratification. No one can more deprecate the abuses of music, in modern times than we do: and they evidently prevail to a great extent in the science and practice of harmony. Yet melody and rhythm, and almost every thing else that relates to the art, has also been subject to abuse; and the writer alluded to, must go much farther back, and look much deeper into the history of music, before he will discover the *bottom* of the mischief.—Such a course of research, would doubtless have led him to a different conclusion. Through the progress of the art, harmony, in some shape or other, has become indispensable to music; and we should no sooner think of discarding it, than we should of abandoning all the refinements in modern diction for the purpose of introducing the language of the 14th century.

And what if music has lost something of its ascendancy over the passions? Has not poetry, and oratory, and monumental architecture shared a similar fate? Nor will these ever be likely to regain their former consequence, at least as *secular* arts, until the art of printing, and the *general cultivation* of letters shall be abolished. And who would exchange the latter for the former?

Nor is it necessary that music should again be furnished with her miracles of skill. The agitation of the passions is of far less consequence than the securing of their proper influence. Violent bursts of emotion, are in general, less favourable to virtue and piety than the gentler touches of feeling are. It is the "still small voice," and not the hurricane of passion, that genuine virtue and religion employ in their service. At least this is usually found to be the case in our own times, among the well-informed portion of community. A barbarous or demi-civilized race, must doubtless be influenced through the medium of deeper toned feeling. But, such as we are at the present day, the outlines of the musical art are sufficiently adapted to our condition. Let us preserve these outlines, and look well to "the filling up," lest we ourselves should fall into the opposite extreme of those we censure.

Most of our musical readers will have heard of the celebrated family of Lewis who were such prodigies in musical execution. We are sorry to learn, through the medium of the Connecticut Mirror, that a southern climate has been the means of introducing the most distressing sickness into the family. Two of their sons, the eldest and the youngest, have died; and Mr. and Mrs. L., by the last accounts, lay dangerously sick at Point Coupee.

To the Editor of the Western Recorder.

Sir,—Wherever I find myself settled for any length of time, it is my invariable practice, to unite with the cultivators of Church Music, both in the school and the Sanctuary; and for the most part, I have found much enjoyment in these efforts towards the discharge of an important duty. Yet there have been some painful exceptions; and at the present time I am much perplexed to know in what manner to conduct myself. You, Mr. Editor, have often alluded to the criminal lightness, to the almost entire want of solemnity, that too frequently characterizes our schools of instruction on week days: but what would you think of having a school of this character, habitually assemble on the Sabbath? Yet such an occurrence takes place regularly every Sabbath in the town where I now reside. The instructer and the leading singers, make not the least pretensions to piety; and not a few among them are decidedly hostile to every thing that is of a serious nature. That *such* a collection of individuals should have the *sole* management of an important part of *divine worship*, is surely a sore evil: but, as in addition to this, the Sabbath has become their favourite day for holding schools of instruction; and especially as the brethren of the church have chiefly withdrawn their influence from the singers, and left them to themselves, I see no way in which I can any longer continue to exercise my accustomed privilege, without becoming guilty of a flagrant breach of the fourth commandment. If you, Mr. Editor, can devise any remedy for such a state of things, you will at least confer a favour on one among your MANY SUBSCRIBERS.

Remarks.—It is difficult to say in this case, which of the two parties have become the most guilty—the church in the sin of *omission*, or the singers in that of *commission*. Such a state of things must have gradually taken place, somehow through the withdrawment of religious influence—and if so, this influence should immediately be restored. But the case demands much wisdom and prudence, as well as zeal.

Velocity of Sound.—A paper has been read at the Royal Society, giving an account of some experiments lately made in Holland, on the velocity of sound, the result of which was, that, at the temperature of 32 degrees, the velocity of sound is 10,897 feet per second.—*N. Y. Obs.*

COMMUNICATIONS.

For the Western Recorder.

Fellow Citizens:—

He who now addresses you, has been for three years past, the Agent of the Colonization Society on the Western Coast of Africa. A great part of that time, he has resided on the coast;—and he is intimately acquainted with all the concerns of the Colony of Free Blacks which is planted there. Many important facts, relative to that interesting country, have come to his knowledge, and he takes this method of communicating some of them to you.

The American Colonization Society, has suffered much from misrepresentation. Its concerns have been understood by few; and the vast capabilities and resources of the Continent of Africa, are fully known, and appreciated by none.

We see her sable sons torn from their native country, degraded and depressed; without capacity, or without opportunity to call it forth: and we are ready to conclude, that stupidity is an inherent quality with them. With their degraded condition, we naturally associate every thing which in any way relates to them—even their country is believed, by most people, to be as barren as their mental faculties are; and to finish out the picture, some have filled the air in Africa, with pestilence, with the hissing of serpents, the growling of panthers, and the roaring of Lions: and death has been represented as standing with his poisoned arrows, ready to transfix the vitals of him, who shall audaciously presume to make footsteps on his ancient domain.

Such is the deep impression which this picture of the imagination has wrought on many, that it is said, that even *some* of our wicked and hardy *Tars* "*commence* reading the Bible as soon as they receive orders from the Department, to repair to the Coast of Africa."

The unfortunate result of the first expedition of colonists which sailed for Africa, was such, and it has made such a deep impression upon the public feeling, that little attention has since been paid, to any accounts from that country which were not calculated to corroborate early impressions: but, when the nature of those disasters come to be *duly considered*, it will be seen that, the misfortunes resulted entirely from *local causes*, and that they are not at all chargeable to the *general climate of Africa.*

The colonists arrived on the coast, a short time before the commencement of the rainy season; they were not accompanied by a physician, or any other person sufficiently qualified by education to select a healthy situation.—They were allured by a designing native, as well as by the British at Sierra Leone, who were unreasonably jealous, into the very unhealthiest part of the coast. They located themselves for a time, on the island of Sherbro, a low sunken place, surrounded by mangroves—unfanned by the breezes of the Ocean and nearly covered with water. They were without houses sufficient to defend them from the rain, and the water they used for culinary purposes was constantly issuing through the mud and mangrove roots. Under such circumstances, what else could have been expected, but the scenes which did actually occur? All the white Agents and twenty two of the coloured people died in a few days.

On a second expedition, the Oswego sailed also at an unfavourable season of the year, and arrived two weeks after the rains had commenced—The emigrants were without houses to cover them—without suitable food for the sick;—and destitute of such medicines as were necessary to the successful treatment of their disease. Being myself the only physician, and arriving there in *this unfavourable season of the year*; and with the disadvantages above mentioned—oppressed and borne down with a weight of care and anxiety, I was soon taken ill, and the sick among the emigrants were left without medical aid. Under these circumstances, twelve died in six months, making thirty-four deaths out of these two expeditions containing 140 people.

There have since gone four expeditions containing in all more than 300: and yet, but 5 children and 4 adults have died. These emigrants went out at a proper season to the fine, healthy situation where the colony is now located.

Now who can see in these circumstances any thing to damp the ardour of benevolence in prosecuting this great enterprize?—an enterprize, which, if promptly carried into effect, is calculated to preserve the political institutions of our country from that shock which must otherwise soon shake them to their centre—an enterprize, too, which is calculated to introduce civilization and the Gospel, to 150,000,000, of perishing heathen in Africa.

Such is the character of the human mind, that passions and prejudices are perpetually liable to mislead the judgment. We see the African in this country to be every way a degraded being; and we have hence imagined a similar state of barrenness to exist even in the soil of that country which has nourished him. But I will give a few examples of the productiveness of that soil. When I arrived in Africa, I found the colonists occupying a plantation, within two miles of Freetown, in the British settlement. It consisted of 500 acres, regularly laid out into sections, formed by walks of from 15 to twenty feet in width, bordered with Lime, Lemon, and Orange trees, interspersed with Pine-apples, Bananas, and Plantains, and with the beautiful Tamarand and Locust trees. The whole plantation, which had formerly been devoted to the cultivation of Arrow Root, had been neglected by our people and suffered that season, to grow up to grass, which springs spontaneously like the crab grass of America, in the fall of the year. The grass which had sprung up in this plantation, was of a species called Guinea Grass, and it presented a beautiful verdant growth from three to twelve feet high over the whole 500 acres.

Think what must have been my impressions, on viewing this beautiful prospect, with a mind previously stored with the common place ideas of the barrenness of Africa! Those who are acquainted with the value of that grass for pasture, may form some idea of the capability of the country for grazing. The Banana grows there, in the greatest perfection, and is a very good substitute for bread. Humboldt says, that the same quantity of land which will raise wheat sufficient to make bread for *two persons*, will raise Bananas sufficient to sustain *fifty persons;* and I believe his statement to be correct. This vegetable produces fruit in perfection all the year round; and the labour which is necessary for its production, after the root is put into the ground, is only to throw a little litter round its roots, and after the fruit is gathered, to cut down the succulent stalk, which is done at one stroke with a stalk knife. Each stalk will produce from 20 to 50 pounds of bread. Two hours labour is sufficient to produce bread enough for a family of eight or ten persons, for one year. Hogs are easily raised: they readily thrive when kept up, though if suffered to run at large, many of them get poisoned and die. Goats are produced in great plenty, and may be purchased of the natives, for from three to four pounds of tobacco, which is worth here, from twelve to sixteen cents. A cow may be purchased for, from eighteen to thirty pounds of tobacco, the prime cost of which is, from seventy-two cents, to one dollar and twerty cents. Rice may be purchased in any quantity, for twelve cents a 100 cwt. It is now cultivated with an iron instrument, about two and a half inches wide, by three inches long, having a handle eighteen inches in length. How much less would be the cost of this article, if cultivated with a plough? It can be produced in the greatest abundance, and at as cheap a rate, as oats can in America. Sugar Cane abounds in Africa, and labourers may be obtained to cultivate it, to any amount, from one man to ten millions of men, for twenty-four cents pr. month each, and fed, only with one quart of Rice per day, which now costs but one fourth of a cent.

The Coloured people of this country, can be sent to the land of their fathers, for less money than they can be sent to Hayti, or over the Mississippi. Those who accompanied me in the Oswego, a small vessel without a return cargo, cost forty-four dollars and thirty-five cents each. If a large ship were to be put in the trade, it would reduce the rate of passage one third; and the last load of 105 persons were sent for 26 dollars per head. If the trade of the country would admit of a return cargo, which will soon be the case, this would reduce the passage to about fifteen dollars per head. Fifteen pounds of Ivory are here worth fifteen dollars; forty-five pounds of Tobacco, would purchase that Ivory in Africa: and the prime cost of the tobacco in this country, will be One Dollar and eighty cents.

New facilities are daily offering to the scheme of getting rid of our Coloured people, much to their own advantage, as well as to ours. Hayti, is already offering an asylum for many; and there can be little doubt, but other Islands in the West Indies, if the present blind policy of the planters should be continued, will soon be in the possession of free blacks, and ready to receive emigrants from this country—We may look forward to the time, when every vessel leaving our ports for those Islands, will be laden with emigrants; while the Colony in Africa, will have carried the arts of agriculture and civilization into the extensive and fertile region which surrounds them; and when the natives shall have seen that the labour of any men for one year, will be worth more that the sum they are now sold for on the coast, this will either prevent their being offered for sale, or raise the price of slaves, so as nearly to amount to an interdiction of the trade; while at the same time, it will lessen the demand for them here;—and thus, by degrees, the slave trade will finally cease.

The Colonization Society, solicit your attention to this important subject. They have purchased a tract of land on the coast of Africa, and planted a Colony—which is now thriving, and nearly able to support itself. There is land in that country, rich and fertile, sufficient to support one fourth of the whole human family, now lying uncultivated and untrodden by human foot. The Society intend presenting a memorial before the next Congress, praying that body to take up the business, and afford such means as shall be sufficient for carrying it into operation, and relieve our country from the class of free coloured people.

It is their intention to send out an expedition this fall, with some additional emigrants, accompanied if possible, with Agents, Physicians and Missionaries; and for this, they crave your assistance and co-operation. E. AYERS.

ARE THE HEATHEN SAVED?

A correspondent sent us a short time since, a communication containing several questions relative to the salvation of the heathen; also, a collection of texts which have a general bearing on the subject. The following dialogue which we extract from a communication in the last Christian Spectator, exhibits the texts alluded to, as answers to the objections and cavils of the enemies of missions.

Unitarians.—Our exertions have been withheld from the cause of Foreign Missions, by a belief that "*the heathen are safe, as far as respects a future world, even while unenlightened by Christianity.*

Paul.—As many as have sinned without law, (i. e. without the *revealed* law,) shall also *perish* without law.

Unitarians.—We think the heathen *do not sin* without the revealed law, and therefore *will not perish.*

Paul.—The invisible things of him (i. e. God,) from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they (i. e. the heathen,) are without excuse.

Unitarians.—But the heathen *need* no excuse. They live according to the light which they have had opportunity of receiving. They are sinless, and therefore can and will go to heaven without an excuse.

Paul.—Let me proceed. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. They changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and to four footed beasts, and creeping things. *Wherefore* God gave them up to uncleanness.

Unitarians.—This might have been true of the heathen in your day; but we think more charitably of the heathen now living. They evidently conduct as well, according to the light which they have, as we christians do, and we confess we cannot see how it is consistent with the goodness of God, to give them up to uncleanness, with their present character.

Paul.—But we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none that doeth good, no, not one. There is none that seeketh after God. There is no fear of God before their eyes.

Unitarians.—This, we presume, is one of your hyperboles; or one of the "things" which, as Peter says, "are hard to be understood." But, proceed, and give us a more complete view of your sentiments.

Paul.—And even as they, (i. e. the heathen,) did not like to retain God in their knowledge, *God gave them over to a reprobate mind*, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness; full of envy, murder, malignity, haters of God, despiteful, proud, disobedient to parents, without understanding, without natural affection, implacable, unmerciful. Who, knowing the judgment of God, that they who commit such things are worthy of death, not only *do the same*, but have pleasure in them that do them.

Unitarians.—Well, we are willing to acknowledge, that the heathen do many things which are very improper, and even sinful. But we have been withheld from exertion in their behalf, by "*the very injudicious manner in which we think Trinitarian missions have been and are conducted;*" and we consider this as one good ground of excuse.

Christ.—Go ye into all the world and preach the gospel unto every creature. He that believeth and is baptized, shall be saved; and he that believeth not shall be damned.

Unitarians.—We should have obeyed thy command long ago, had it not been for the following considerations: 1. We consider the heathen *safe in their present condition.* 2. We think Trinitarians have conducted their missions in a *very injudicious manner.* 3. *Domestic missions* claimed our attention. 4. We have been called to *struggle for liberty of inquiry* against a host of opposers at home. 5. It has been said by our opponents, (though "this we *most peremptorily deny*,") that the evil is to be sought in the *very nature and character of our religious sentiments.* If these reasons do not exculpate us, we must plead guilty. However, we intend soon to go forward in the great work of evangelizing the world, and in "a more excellent way" than those who have anticipated us in the cause: Instead of "preaching original sin, God's decrees, election and reprobation, and redemption by the blood of Christ, or even the gospel "in its simplest elements;" our plan is, to instruct the poor heathen in "philosophy in all its branches; in History and metaphysics." "We believe that two or three missionaries thus employed, will do more within a few years, in preparation for the extension of Christianity, than a hundred missionaries, employed as most missionaries now are, would accomplish in a century." This also, is the opinion of Rmmohun Roy, Ram Doss, & Mr. Adams. *An Advocate for "the More Excellent Way."*

CONVERSION IN OLD AGE.

At a village, in the Hastings Circuit, where the Gospel had been recently introduced by the Methodist Preachers, a poor labouring man was induced to hear "the joyful sound." By the blessing of God it proved effectual to his salvation. Having felt the power of divne grace himself, he was anxiously concerned for the spiritual welfare of others. One of the first objects of his solicitude was his *mother.* She was upwards of ninety years of age;—deaf, dim-sighted, and very infirm; totally in the dark as to the nature of true religion, and altogether unconcerned about her best interests. The preaching was removed to her son's cottage which was situated about a mile from his mother's residence;—he wished to bring her under the sound of the Gospel; but *her* infirmities, and *his* poverty, presented considerable difficulties. She could not walk;—he had no conveyance and could not afore to hire one. His intense desire for her salvation, however, surmounted all hindrances. He borrowed a cart;—put himself in the place of a horse;—and reglarly *drew* her to his house on the Sabbath-mornings, and back again to her home in the evening, when the weather would permit. Being thus brought to hear the Word of Reconciliation, divine light shone into her mind;—her conscience was awakened, after a slumber of ninety years;—and she began to "call upon the name of the Lord." The God of all grace hearkened to her cry; lifted upon her the light of his countenance; and made her happy in the enjoyment of his salvation.—*Wesleyan Mag.*

A French writer informs us, that in Ceylon, at the present day, to prove the innate courage of their children, their parents place them on the back of a tame eagle, in the presence of a multitude assembled on the occasion, who mounts with the child into the air; if the latter betrays any fear, it is sacrificed, as incapable of supporting the danger to which this life is exposed.—*Le Pandore.*

SECOND VOLUME
OF THE
Western Recorder.

As the patronage hitherto extended to the Recorder, has been such as to equal the most sanguine expectations of the publishers, they are happy to state, that arrangements are made for issuing it weekly the ensuing year, agreeably to an intimation contained in the original Prospectus. It has been the wish of some that the Recorder might be issued in the octavo form on account of the greater convenience in binding. As this plan would lessen the labours of the Editor and publishers, there could be no objection against it on their part, except what would arise from a desire to favour *in reality* the interests of their patrons. Let an octavo paper be unfolded till it assumes the *ordinary* shape and the quantity of blank margin that meets the eye may sufficiently explain our meaning.

The second volume commences with Jan. and the net proceeds as originally intended, are to be devoted to two important institutions in the Western District. It is hoped that the necessary advance in the price will not be found to operate as an objection; for the terms now proposed are as low as is usual in similar undertakings—They are as follows:

TERMS.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*

CLINTON GRAMMAR SCHOOL.

THE next term will commence on Thursday, the 23d of Sept. next, under the instruction of Mr. Isaac Benedict, A. B. whose integrity, faithfulness, and competency are cordially attested by the Trustees and Faculty of Hamilton College. It will be an object of particular regard to give students that thorough, and accurate classical knowledge that is so essential in fitting for College. To promote this object, the school will be visited from time to time by the Trustees of the School, and by the Faculty of College.

The local situation of this institution is not surpassed by any in the Western District. Parents and guardians may be assured of having particular attention paid to the moral conduct of the pupils.

The terms of tuition are, for the Languages, Mathematicks, &c. $4 00 per quarter.
For Geography, Arithmetick, &c. $3 00 per quarter.

By order of the Board of Trustees.
SETH HASTINGS, *Sec'y.*
Clinton, August 27th, 1824.

MERRELL & HASTINGS, have constantly on hand for sale—*MUSICA SACRA: or Springfield and Utica Collections united.* Edited by Thomas Hastings and Solomon Warriner. Also, Appendix to Musica Sacra, Musical Reader, and Dissertation on Musical Taste, by Thomas Hastings.

The above Works may also be had at the principal Book-Stores at the East and South.
Utica, August 17, 1824.

TO PHYSICIANS.

Doct. Elnathan Judd, & Son,

BEING desirous of changing their place of residence, the former now offers for sale his Farm, House and Out Houses, together with his Office, Furniture and stock of Medicine.—Terms reasonable, and immediate possession given. Paris, 20th July, 1824.

JUST received and for sale by Merrell & Hastings, No. 40, Genesee-street,
Beck's Medical Jurisprudence,
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——— Pocket do.
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Utica, August 17, 1824.

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Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*
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It is contemplated to publish this Paper weekly, whenever the measure shall be warranted by the extent of patronage

Any person who shall obtain eight subscribers, and remit the amount for the same, shall receive a copy gratis.

☞ Printing done at the Recorder Office on the shortest notice.